

Study and Survey
of the
Union and Rural Congregations
of the
Evangelical Lutheran
Ministerium of Pennsylvania
and the Adjacent States
1942-1944

Report of Study and Survey
OF THE
Union and Rural Congregations
OF THE
EVANGELICAL LUTHERAN
MINISTERIUM OF PENNSYLVANIA
AND THE ADJACENT STATES

BY

The Committee of the Rural
Church Problems



BOARD OF HOME MISSIONS

Room 817—1228 Spruce Street

Philadelphia (7), Pa.

1942-1944

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INTRODUCTION

THE present Survey and Study of the Rural Church Problems follows the action taken on a number of memorials by constituent Synods in 1940 at the Omaha Convention of the U.L.C.A., which convention referred the matter to the Board of American Missions. (Min. U.L.C.A., 1940, Pgs. 555, 561)

The Ministerium has been studying this problem together with the Union Church Problem since 1919. Since that time Surveys, Studies, Reports, and Recommendations, have been made, Institutes held, and literature on the subject published. In 1942, the Board of Home Missions of the Ministerium presented in its report both a declaration and a resolution which was adopted, to wit:—"There is a real problem on the territory of the Ministerium in the Union Church and also the Rural Parish. This work has been committed to our Board, and we present the following recommendation: "That a Committee be appointed from the Board of Home Missions to study the rural churches, together with a committee of representatives of rural churches appointed by the President of Synod."

(Min. of Synod 1942, pgs. 173, 174)

This committee was appointed and has undertaken the Survey, tabulated statistical summaries, coordinated the facts gathered and offers them for further study.

At the 1943 Convention of the Ministerium of Pennsylvania, held in St. John's Lutheran Church, Allentown, two resolutions recommended by the Board of Home Missions were adopted, viz.,

- a. "That the Rural Church Committee, as constituted, be continued as a fact-finding Committee for at least one more year."
- b. "That the material gathered be made available for distribution among the pastors of Synod."

(Min. of Synod 1943, pg. 203)

To carry into execution resolution "b," the material facts and figures gathered in the Survey and hereby submitted have been edited for convenient information, ready reference and with the hope of setting in motion methods and means of resolv-

ing inherited problems, existent inefficiencies and glaring weaknesses.

Under the leadership of the Chairman, the Rev. P. P. Huyett, the work of the Committee on "Rural Church Problems," was planned, organized and carried on. To each member of the Committee was assigned a subject for investigation and report, to wit:—

1. Rev. Karl S. Henry—The Literature of the Sunday School and the Congregation.
2. Rev. P. N. Wohlsen—The Relation of the Sunday School and the Organizations to the Congregation.
3. Mr. M. D. Walborn—A Financial Program with Emphasis on Benevolence.
4. Mr. Preston W. Smith—Overlapping Parish Lines and Division of Large Parishes.
5. Rev. L. N. Schaeffer—Residence of the Pastor and the Rural Parsonage.
6. Mr. G. F. Hellick—Transportation.
7. Rev. H. H. Krauss—The Union Church.
8. Rev. E. L. Angstadt, Rev. H. M. Kistler—Parish Organizational Set-Up.

The work these men have done was accomplished in some cases through the use of questionnaires, research and study. In other cases by personal contacts, observation and experience. It was however a labor of love, and was performed with credit to the Church and to themselves. By the unanimous selection of the Committee, the Rev. H. H. Krauss, Secretary of the Committee, was chosen to edit the various reports.

Respectfully Submitted,

H. H. KRAUSS, Sec'y

Chapter I.

CONCERNING TRANSPORTATION

THIS subject has been brought into the picture as a problem of the Rural Church because of the long distances many people, who live in rural areas, have to travel in order to attend Church services, Sunday School sessions or the auxiliaries.

It is a well known fact, that a goodly number of people have no available means of transportation; some have autos, but not adequate motor fuel; few can depend on public transportation, which never did reach into the outlying districts and now has been considerably curtailed, and probably will be restricted for a considerable period of time.

The question arose, can or should something be done about it? It was mutually agreed to give this problem the attention it warranted. It was recalled that the colonial period, the Muhlenberg period, the Revolutionary period, the Slavery period and even later, were all times of very primitive methods of travel and transportation, and that walking many miles was not a disgrace and did not prevent people from attendance at the hours of worship. It was found that serviceable statistics concerning distances, number of people in need, number of congregations effected, known available means of transportation, expenses involved, frequency of transportation required, or, the known desire for such transportation, or the willingness to assist in defraying the costs involved, were not available and could be secured only with great difficulty and then were considered of little value. Hence, after giving all the factors involved thorough consideration, beside discussing the problem with a cross-section of interested Church people as well as those who had experience in this line of Church work, the following conclusions have been reached:

1. That transportation up to the present, has not conflicted with Church attendance, and probably will not in the future.
2. That arranging for a School Bus for transportation for children to go to Sunday School in rural areas, if inaugurated and paid for by a few, or, by the congregation or Sunday School, will not work out for the best interest of all over a period of years.

3. That here is a missionary program at our doors, and that it is proper for those in charge of Churches, Sunday School or auxiliaries to encourage and request rural church members to offer transportation in their own cars to neighbors who have no other means. This would be not only a good neighbor policy but the solution of a problem which may become more acute as time goes on. At the least it would be an act of friendliness and courtesy which in time would turn out as a good investment in spiritual results and personal satisfaction.
4. That there are a sufficient number of Rural Churches on the territory of our Synod, so that distances from all homes to the nearest Church, are not too great to prevent people from attending, if they desire to do so.
5. That if parents are not sufficiently interested to see that their children get to Sunday School with conditions as they are today, free transportation will not solve the problem.



Chapter II.

OVERLAPPING PARISHES

TO interpret aright and to understand the existing conditions of overlapping parish lines, maps have been drawn and marked so as to show the overlapping of territory, and are on file in the offices of the Home Mission Board of the Ministerium, and are made available to officers of Conferences. The following facts and conditions are set forth:

The Lancaster, Pottsville and Wilkes-Barre Conferences, apparently, have no overlapping parish lines of any appreciable degree (See Master Map).

The Danville Conference has but one conflicting arrangement. It is that of the Berrysburg and Lykens Valley Parishes. In this case the pastor of the Lykens Valley Parish must cross the Berrysburg Parish to serve the congregation at Gratz (See Master Maps).

The Norristown Conference has but one perplexing arrangement. It concerns that of the Old Goschenhoppen-Trumbauersville Parish. The pastor lives at Trumbauersville and, in order to minister in the Old Goschenhoppen congregation, he is obliged to cross either the Ridge Valley parish or the Sumneytown parish, or perhaps both (See Master Map).

The Allentown Conference provides many perplexing problems concerning parish areas and boundaries. In Northampton County there is only one such problem. In this case, the Hecktown parish, comprised of St. John's, Hecktown and Trinity at Farmersville, conflicts with the Altonah-Tatamy parish, since Trinity is located in the very midst of the Altonah-Tatamy parish.

In Lehigh County there are many similar problems. (1) There is the St. Mark's, South East Allentown and Zion-Lehigh near Alburtis parish, intruding in the Zionsville parish; (2) The Salisbury-Emmaus Parish and the St. Andrews-Trinity Memorial parish; (3) the Egypt parish intrudes on the territory of Coplay and the Mickley's parish, in order to serve Fullerton; (4) The Jordan-Lowhill parish has overlapping lines with the Fogelsville parish; (5) The Mickley's parish is crossed by the Egypt parish and the two congregations in Catasauqua, or else the Mickley's congregation and the Schoenersville congregation or separated by the Egypt parish and the congregations in Catasauqua. (6) The most complex problem in Lehigh County is that of the Cementon parish. (See Master Map).

The Reading Conference is wholly located in Berks County. Here also there are parish perplexities. (1) The Maxatawny parish intrudes upon the Kutztown Bern and the Kutztown Moselem parishes, or, vice versa. (2) The Bowers-Longswamp parish has overlapping lines with the Topton parish. (3) The Sinking Spring-Riverside parish holds in its bosom the West Lawn Advent Church. (4) Altalaha Church at Rehrersburg of the Stouchsburg parish is located in the very midst of the Strausstown parish. (5) The Kutztown-Bern parish does not appear to be well aligned because in order to get to the Bern congregation in Bern Township, the pastor has to intrude upon the territory of the Kutztown-Moselem parish, the Leesport parish and the Maxatawny parish, to serve the congrega-

tion. (6) Spies-Oley parish conflicts with the parish lines of the Amityville parish.

Congregational efficiency would imply that realignments, or, readjustments be effected. The Constitution and By-Laws of the Ministerium provide for this. "The Conference shall have power with the consent of the congregations concerned to alter existing parishes." Syn. Con. pg. 27, sec. 104.

There is an incalculable and unreasonable waste of time, wear and tear, in the performance of pastoral duties under these conflicts. This would simply not be tolerated by business efficiency. Should it be allowed in the Lord's work? As Christians we must give an account of our stewardship.



Chapter III.

RESIDENCE OF PASTOR AND RURAL PARSONAGE

IN the inquiry made to obtain facts and figures concerning Rural parsonages or the residences of the pastors, it was necessary to contact 120 pastors or officials of the parishes. It was not possible or feasible to cover seven Conferences in person and therefore a questionnaire was used. The results were 108 of 120 inquiries were answered, or a percentage of 90. This furnishes a fair cross section of the rural conditions on the subject. According to Conferences, the replies to questionnaire were: Allentown 22, Danville 14, Lancaster 9, Norristown 14, Pottsville 14, Reading 21, Wilkes-Barre 14.

Of the 108 pastors responding, 59 live in parsonages, 25 in rented dwellings, and 21 in their own homes. Where the pastor's residence is not a parsonage, only 9 parishes pay the rent or pay the pastor a consideration for the use of his own home. 28 parishes pay nothing in this respect. 20% of the pastors were unwilling to commit themselves.

71 of the 108 pastors who replied to the questionnaire, consider their residence centrally located. 30% of the rural pastors do not live in the center of the parishes which they serve.

On an average the rural pastor travels 3.08 miles to his nearest congregation and 9.48 miles to the most distant one. Some pas-

tors live next door, or across the street; others a short distance away from the nearest congregation. There were a few cases where exceptional distances were travelled by pastors but some of these have been remedied.

The residences of all pastors are supplied by electricity, are heated in a variety of ways and are provided with essential comforts and conveniences. All pastors, except 7, have the use of the telephone.

It has frequently been asserted, that pastors prefer to live in towns and cities, for the sake of their families and because of educational advantages, library necessities, railroad facilities, modern conveniences, social contacts and the like. However, the most elementary requirement of the shepherd, is that he live with, or, among the sheep, that he feed them, warn them and protect them in danger and comfort them in sorrow. He is to be the example to the flock in all things. Moreover, it is difficult to see how he can do this to the best advantage in absentia, or, at long range. However, true all this may appear, it can scarcely be realized until the large parishes and the Union congregations are dissolved and instead true organizational life instituted and developed in the congregation. Even this will not result without regular spiritual oversight, careful leadership and the personal, pastoral presence of the clerical shepherd. Certainly, congregations should demand this, or it should be made spiritually, morally and practically a requisite by the Ministerium.



Chapter IV.

FREQUENCY OF LUTHERAN SERVICES

ACCURATE statistical information is not now available but is being gathered. From reliable sources, however, it is known that services in Rural and Union congregations, are held well nigh in direct ratio to the number of congregations forming a parish. A single congregation to a parish, implies from one to two services each Sunday. Two congregations to a parish, implies one service per Sunday in each, or, one service in each one every two weeks. A parish of three congregations ordinarily provides two services in each congregation every two weeks. A parish of

four congregations, provides one service in each congregation every two weeks in most cases, but there are such parishes where two of the congregations receive only one service in four weeks. The conditions in parishes of five and six congregations, are still more unfortunate.

If the number of congregations in a parish, does not permit at least one service each Lord's Day in each congregation, then a realignment should be sought and the matter adjusted. Both biblical teaching and Synodical constitutional requirements, provide for at least one service each Lord's Day. It is therefore the special task of the Ministerium, the Conference and the congregation to set about to solve this problem. Is it possible to attain the spiritual objectives with less than one service each Lord's Day? How can the spiritual, educational, missionary, eleemosynary and co-related interests be met with less than one service each week? Naturally, it will require real study and planning to accomplish this end. In the past some parishes have grown like "Topsy" without regard to the full human needs and spiritual requirements. Errors and limitations of the past should by all means be corrected and adjusted.



Chapter V.

CONCERNING PARISH ORGANIZATIONAL PROGRAM

THERE are at least four groups of Congregations, as determined by their organizational set-up. They are:

1. (The Authorized Program)—In this group those organizations only are allowed which have been approved by the official action of the U.L.C., or, that of the Synod in which the congregation holds membership.
2. (The Unauthorized Program)—In this group, organizations are introduced which have no official status, either in the U.L.C. or, the Synod in which the congregation holds membership; the Sunday School and choir being the exceptions.
3. (The Mixed Program)—The organizations in this group are of both kinds—authorized and unauthorized. The number of this group is very large.

4. (Program Without Organizations)—It may seem strange but there are a few congregations which sponsor no organizations, except possibly a Sunday School.

The Summary of the answers gathered by questionnaire is here statistically set forth. It is concerned only with the Rural and Union congregations. It should be supplemented by a study of the Parochial Reports annually gathered by the Ministerium and published in the Minutes of the Convention. Perhaps, it would be well, to refer also to a previous chapter of this report.

The time, place and frequency of meetings, held by the many different organizations throughout the year, are not included, partly, because of the great variety and the difficulty of satisfactorily presenting them in a helpful manner.

AUTHORIZED ORGANIZATIONS

Conference	No. of Cong. Reported	No. of Cong. Not Reported	Sunday Schools	Organized Choirs	Women's Miss. Soc.	Young Wom. Miss. Soc.	Lutheran Brotherhood	Luther League	Children of Church	Daily Vac. Bible Sch.	Weekday Rig. School	Leadership Training
Allentown	55	0	55	37	22	1	16	16	1	2	0	0
Danville	30	8	29	15	9	0	1	7	1	5	0	0
Lancaster	24	1	24	14	14	1	0	6	2	4	0	0
Norristown	22	0	22	18	14	3	10	14	6	2	0	0
Pottsville	30	3	28	20	6	2	5	14	2	5	0	0
Reading	47	4	47	36	17	0	3	12	0	3	2	1
Wilkes-Barre	24	9	24	13	1	0	2	6	0	3	0	0
Total	232	25	229	153	83	7	37	75	12	24	2	1

UNAUTHORIZED ORGANIZATIONS

Conference	Christian Endeavor	Ladies Aid	Young People's Society	Boy Scouts	Girl Scouts	Men's League	Organized Bible Class
Allentown	2	31	10	2	2	0	6
Danville	0	6	4	0	0	0	2
Lancaster	0	6	0	0	0	0	1
Norristown	1	2	0	0	0	0	7
Pottsville	2	6	2	1	0	0	0
Reading	0	19	5	2	0	1	0
Wilkes-Barre	0	3	1	0	0	0	0
Total	5	73	22	5	2	1	16

In addition to the above classified organizations, there are others, such as—auxiliaries—Bible School Cabinet—Junior Choir—Busy Bee—Home, Golden, and Friendship Circles—Girls, Ladies' and Lutheran Guilds—Gleaners—Dorcas, Helping Hand, Mite and Sewing Societies—Willing Workers—and Young People's Classes. These were not classified among the individual Conference.

This large variety of unauthorized and unaffiliated organizations is an indication that the members of the Church want something extra. They are willing to work. They are willing to learn. They are willing to serve. They ought therefore to be encouraged to serve and work in the authorized organizations. The unauthorized organizations are largely the fruitage of the Union congregations. Perhaps they came into being because of a lack of the right kind of leadership or lack of oversight due to the very large parishes still existing. There are exceptions of course but in general the conclusion is correct.

The principle to follow in setting up organizations is (1) to permit no unauthorized organizations in a congregation unless the authorized are inadequate to meet the needs and (2) to use Lutheran literature only.

It is hard to believe that our two courses in Leadership Training, the supplementary literature in the Youth series, the Luther League, the Brotherhood, the Women's Missionary Society, Children of the Church, and similar available material, fail to meet all necessary needs. Moreover, as far as extra services and activities are desirable, these can readily be made a practical part of any authorized auxiliary.



Chapter VI.

CHURCH SCHOOLS AND AUXILIARIES OF RURAL AND UNION CONGREGATIONS

QUESTIONNAIRES sent 276. Replies received 248. One congregation reports no Church School or organizations. According to Conference there were replies from ALLENTOWN 56, DANVILLE 32, LANCASTER 19, NORRISTOWN 29, POTTSVILLE 31, READING 49, WILKES-BARRE 31.

QUESTIONS AND ANSWERS

	Yes	No
1. Is your Sunday School Union?	130	108
2. Are officers from Lutheran and Reformed?	128	78
3. Is Sunday School responsible to Lutheran Congregation	125	108
4. Is Sunday School under control of Lutheran Congregation	131	109
5. Are officers ratified by Lutheran Church Council in S. S.	61	171
6. Is any other but Lutheran Literature and Hymnals used	132	104
7. Are auxiliaries union in membership and officers	96	108
8. Are auxiliaries responsible to Luth. Cong. or Ch. Council	145	86
9. Is Lutheran Pastor recognized by Auxiliaries	196	20
10. Do auxiliaries use program of U.L.C.		
For Women's Missionary Society	74	98
For Brotherhood	39	138
For Luther League	84	107
11. Have you tried organization of:		
Parish Women's Missionary Society	61	87
Parish Brotherhood	53	88
For Luther League	56	86

These statistics show that out of 247 replies there are: 130 Union Sunday Schools, 128 have a mixture of officers, 108 are not responsible to the congregation, 109 are not under control of the Lutheran Congregation, 171 Schools have unratified officers, 132 use other literature than Lutheran, 96 Auxiliaries are union in membership and officers, 86 are not responsible to the Lutheran congregation or Church Council, 20 do not recognize the Lutheran pastor, 98 do not use the U.L.C. programs in the Women's Missionary Society, 138 Brotherhoods do not use the U.L.C. programs, 107 Luther Leagues do not use U.L.C. programs, 87 parishes have not tried to organize a Women's Missionary Society, 88 have not tried to organize a Brotherhood, nor 86 a Luther League.

The greatest weakness of the Rural and Union congregations is not the financial program but that of the organization, administration, education and missionary program. This is proved by a review of the statistical summary of the replies to the questionnaire. In a large measure, the Sunday School and the auxiliaries i.e. The Women's Missionary Society, the Brotherhood, the Luther League, and the Children of the Church, are the teaching, training, building, serving and practicing agencies of the Church, and certainly should be supervised by and be responsible to the congregation and Church Council. This also implies that the literature, the objectives, as well as the doctrine and hymnody should be of, by, and according to the principles, policies and practices of the Faith of the Church. This is equally true of both sides to the Union Church. What is true for one

side, is true also for the other. But it is really an unequal yoke. To solve this problem requires in reality the elimination of the Union Churches. Happy the day when this is brought to pass!



Chapter VII.

CONCERNING LITERATURE IN THE CONGREGATION, SUNDAY SCHOOL AND ORGANIZATIONS

Conference	No. Reporting	Use Luth. Literature	Use other Litt.	Alternate Litt.	Use Luth. Hymnals	Use other Hymnals
Allentown	23	18	4	1	18	5
Danville	32	26	6	0	28	4
Lancaster	34	30	4	0	29	5
Norristown	28	27	1	0	23	5
Pottsville	16	10	4	2	14	2
Reading	27	15	10	2	17	10
Wilkes-Barre	41	41	0	0	32	9
Total	201	167	29	5	161	40

THE Statistics hereby submitted were gleaned from answered questionnaires loaned through the courtesy of the Board of Christian Education of Synod. The figures are perhaps too general to provide a real picture of the literature used in Sunday Schools and organizations. However, of the 201 congregations reporting, 83% use Lutheran literature, 14% use other literature and 2% alternate the use of literature, 80% use Lutheran Hymnals, and 20% use other Hymnals. Had the congregations which did not report, answered the questionnaire, the figures for the use of non-Lutheran literature and Hymnals would very likely have been considerably greater, and this will scarcely change as long as we have the Union Churches with us.

The Parish and Church School Board, The Women's Missionary Society and the Luther League provide all our literature used in the Sunday Schools and organizations. The U.L.C.A. is responsible for the Hymnals and their contents. The Lutheran Church has exceptional Sunday School literature in the graded

Christian Life Course and in the Uniform Lessons, Leadership Training Courses, Women's Work, Lutheran Men, Brotherhood Topics, The Luther League Literature, Topics, etc. It should be universally used in all our churches.

There is no desire or need for a rural course of Sunday School Literature or for any other organizations. However, suggestions have been made to the responsible agencies which formulate the literature and programs—requesting them to give fuller consideration to the Rural Churches in the use of illustrations drawn from nature and rural life as is done in the Psalms and in the Parables and the teaching of Christ in the New Testament. To this, favorable reply has been given by the Secretary of the Board of Christian Education, the Secretary and Editor of the Parish and Church School Board to the Superintendent of Home Missions of the Ministerium. The Committee is looking forward to the "Christian Growth Series."



Chapter VIII.

A STUDY OF THE FINANCES OF THE RURAL CHURCH

CONCERNING METHODS

	Rural	Union Non-Rural	Total
Questionnaire			
To Pastors	116	21	120
To Laymen (Vacant Congs.)	5	1	6
For Congregations	259	23	282
Returns	100%	100%	100%
Methods employed in receiving contributions to Current Funds—			
Duplex Envelopes	191	21	212
Single Envelopes	27	1	28
Personal Solicitation System	41	1	42
Dues System	1		1
Plate Offerings only	4		4
Total	264	23	287
Methods employed in receiving contributions to Apportioned Benevolence—			
Duplex	190	21	211
Single Envelopes	18	1	19
Personal Solicitation System	23		23
Special Envelopes—Communion, Harvest Home, etc.	42	2	44
Total	273	24	297
Number giving no answer	5		5
Methods employed in presenting Special Appeals of the Church-at-large	86	11	97
According to the Calendar of Causes To fit local conditions	168	11	179
Total	254	22	276
Number giving no answer	5	1	6
Special methods employed in raising funds— Home Comings, Suppers, Festivals, Ba- zaars, Bake Sales, Picnics, Offering Boxes, Special Canvass, Otherwise, etc.	149	11	160
Congregations using none of above	73	9	82
Congregations giving no answer	37	3	40
Total Congregations	259	23	282

The above summary is very encouraging. The Duplex envelope points in the right direction. The Dues and Plate Offering only, are out-moded. The single envelope and personal solicitation system have value but too frequently lump the benevolences with current expenses.

Benevolences and Current funds should be contributed regularly, systematically, scripturally, proportionately and cheerfully. Weather conditions, vacations, social functions, memory aberrations and infrequent church attendance make for inefficiency and failure.

“While the committee does not approve, we note that those congregations which use special methods, such as homecomings, suppers, festivals, bazaars, bake sales, picnics, and the like, to raise money, usually employ these methods only for special projects, such as debt reduction, building improvements, etc.”
(Min. of Synod, pg. 202, 1943)

LOCAL FUNDS

CONFERENCES	A	D	L	N	P	R	WB	T	%
Individuals contacted—Pastors	24	17	11	15	12	21	16	116	
Laymen (Vac. Cg.)			1		2	2		5	
Total	24	17	12	15	14	23	16	121	
Congregations Contacted—									
Rural (Single)	10	38	14	15	12	14	17	120	
Rural (Union)	46		12	7	22	36	16	139	
Total Questionnaires	56	38	26	22	34	50	33	259	
Total Questionnaires Returned Completed	56	38	26	22	34	50	33	259	100%
Method employed and Frequency in receiving contributions to Current Fund									
Duplex Envelopes:									
Weekly	4	8	8	16	12	10	8	66	
Bi-Weekly	24	16	16	5	14	14	10	99	
Monthly	2	3		1		1	5	12	
Quarterly	2	4				1		7	
Annually						7		7	
Total using Duplex Envelopes . . .	32	31	24	22	26	33	23	191	73.7%
Single Envelopes									
Weekly	2							2	
Bi-Weekly	1				1	1		3	
Monthly	5					5		10	
Quarterly	3		1			1	1	6	
Semi-annually	1					1		2	
Annually						4			
Total using Single Envelopes	12		1		1	12	1	27	10.4%
Personal Solicitation—									
Bi-weekly		2	1					3	
Monthly	1	1			1	2	2	7	
Quarterly	1				5	1		7	
Semi-annually					1			1	
Annually	12	2		1		2	6	23	
Total using Personal Solicitation . .	14	5	1	1	7	5	8	41	15.8%
Miscellaneous—									
Dues System only							1	1	
Plate Offering only	2	2						4	

Every congregation should use the best known method for its financial program. The Duplex Envelope System, adoption of a Budget and the Annual Every Member Visitation, are essentials of the best known method. The above statistics show strong and weak areas. The weak areas can be improved and will be, almost automatically, as soon as certain Union conditions, are solved and the number of Church services increased. If consolidated schools are more efficient than small district schools; if Financial Institutions consolidate for greater efficiency and profit; if industries consolidate to produce better products; is it possible that the congregations could profit by that experience?

APPORTIONED BENEVOLENCE

CONFERENCE	A	D	L	N	P	R	WB	T	%
Method Employed and Frequency in receiving contributions to Apportioned Benevolence:									
Duplex—									
Weekly	4	8	8	16	11	10	8	65	
Bi-Weekly	24	16	16	5	14	14	10	99	
Monthly	2	3		1		1	5	12	
Quarterly	2	4				1		7	
Annually						7		7	
Total using Duplex Envelopes	32	31	24	22	25	35	23	190	73.4%
Single Envelopes—									
Weekly									
Bi-Weekly	1				1	4		6	
Monthly	3					1		4	
Quarterly	2		1			1	1	5	
Annually						3		3	
Total using Single Envelopes	6		1		1	9	1	16	6.9%
Personal Solicitation—									
Weekly									
Bi-Weekly		1						1	
Monthly	2				1	1	2	6	
Quarterly					5			5	
Annually	6	1		1		3		11	
Total using Personal Solicitation ..	8	2		1	6	4	2	23	8.9%
Special Envelopes—Communion and Specials	14	6	4		3	7	8	42	16.2%
Number giving no answer to this sec.	2				2		1	5	
Methods employed in presenting Special Appeals of Church-at- large According to Calendar of Causes	10	9	5	13	24	11	14	86	33.9%
To fit local conditions	46	29	20	7	10	38	18	168	64.4%
Number giving no answer to this sec.			1	2		1	1	5	1.7%
Total Congregations contacted ...	56	38	26	22	34	50	33	259	100 %

A casual glance at the methods employed in gathering apportioned benevolences, shows the importance of the Duplex System which plainly overshadows all other systems, and rightly so. The frequency of receiving the benevolences, is at once conditioned by the frequency of the services held. The New Testament Plan of Paul, I Cor. 16:1, 2, is countermanded by the conditions of the infrequency of services. This, in turn, is also a real hindrance to the presentation of the Calendar of Causes, which is so largely dependent on local conditions, and dependence upon Communion and special seasons, leaves false impressions of the Communion and the Special seasons. Therefore, provide adequate services and the problems are largely solved.

SPECIAL METHODS

CONFERENCE	A	D	L	N	P	R	WB	T
Special methods employed in raising funds:								
Home Comings	4	3	3		3	4	2	19
Suppers	15	8	4	1	5	20	10	63
Festivals	2	2	2		2	5	2	15
Bazaars	2				1	1	3	7
Bake Sales					1			1
Picnics	9		1	1		14	6	31
Offering Boxes				2				
Special Canvass					2		2	4
Otherwise	12	13	6	4	14	18	2	69
Congregations using one or more of the above methods	29	22	11	6	23	39	19	149
Congregations using none of the above methods	15	16	5	14	4	5	14	73
Congregations giving no answer to this section	12		10	2	7	6		37
Total Congregations contacted ...	56	38	26	22	34	50	33	259

Special methods of raising funds for local causes or benevolences, usually betray unfortuate weaknesses in congregational finances. A special canvass, or, offering boxes, are not objectionable in fund raising. Objectives, as a rule, determine the right or wrong of an undertaking. Home Comings, Suppers, Festivals and Picnics, when conducted for fellowship's sake, for getting acquainted, for edification, for thanksgiving, for out of doors enjoyment, have merit, but when used for the purpose of making money, or, profit in competition with secular business, they are very undesirable.

It is at all times important to use and emphasize Scriptural methods in church finance, relying on direct giving. Education and training in this is essential and vital in systematic and liberal giving to the Lord's work, then as intelligent American Christians, they can be relied on to furnish the money needed.



Chapter IX.

FINANCIAL PROGRAMS OF NON-RURAL UNION CONGREGATIONS

CONCERNING METHODS

CONFERENCE	A	D	N	R	T	%
Methods employed and Frequency in receiving contributions to Current Fund						
Duplex Envelopes—						
Weekly	1		3	3	7	
Bi-Weekly	3	3	3	5	14	
Total using Duplex Envelopes	4	3	6	8	21	91.3%
Single Envelopes—Bi-Weekly			1		1	4.3%
Personal Solicitation—Quarterly				1	1	4.3%
Method employed and Frequency in receiving contributions to App. Benevol.						
Duplex Envelopes—						
Weekly	1		3	3	7	
Bi-Weekly	3	3	3	5	14	
Total using Duplex Envelopes	4	3	6	8	21	91.3%
Single Envelopes—Bi-Weekly			1		1	
Special Envelopes—Communion & Special ..				2	2	
Methods employed in presenting Special Appeals of Church-at-large According to the Calendar of Causes	3	1	4	3	11	47.8%
To fit local conditions	1	2	3	5	11	47.8%
Number giving no answer to this section				1	1	4.3%
Total Congregations contacted	4	3	7	9	23	100 %
Special Methods employed in raising funds						
Home Coming			1	1	2	
Suppers		1	1	3	5	
Picnics				1	1	
Offering Boxes			1		1	
Special Canvass			1		1	
Otherwise		1		5	6	
Number of Congregations using one or more of the above methods		1	3	7	11	
Number of Congregations using none of the above	3	2	3	1	9	
Number of Congregations giving no answer ..	1		1	1	3	
Total Congregations contacted	4	3	7	9	23	
Total Questionnaires returned completed	4	3	7	9	23	100.00%

Union conditions present the same problems and weaknesses whether in rural or urban communities. Fortunately, the number of them is becoming less. In Pennsylvania, the Union Church, is a type not found anywhere else. A very encouraging feature is that the Duplex envelope is almost universally used in this group of congregations, and that specials in raising funds are at a minimum.



Chapter X.

THE UNION CHURCH

IT has frequently been suggested and asserted that Church conditions in Europe furnished the initial steps for the Union set-up in this country. It is known, for instance, that as early as 1614, the Elector John Sigismund of Brandenburg adopted the Reformed Faith, though his people remained Lutheran, and that he desired a Union of the two Churches, because for this he and his successors worked until Rationalism had sapped the foundations of Christian doctrine, while Pietism and supra-naturalism cared little for the differences of the Lutheran and Reformed Churches. When the religious awakening during the Napoleonic Wars developed tendencies far removed from Lutheran Conservatism and devotion to the standards of the Church, King Frederick William III of Prussia felt encouraged to publish, under date of September 27, 1817 an appeal to his people, well meant, but pernicious to the Lutheran Church, recommending for the Jubilee of the Reformation a Union, "in which the Reformed Church should not go over to the Lutheran, neither the latter to the former, but should form one renewed and revised evangelical Christian Church."

The first real Union Church in America, as far as we know, was Old Goschenhoppen, in Montgomery County and state of Pennsylvania, organized in 1732. It was Union from the very beginning and continues unto this day. It is also known that there were a number of land donations for Union purposes granted by landed companies. These were made almost invariably to Calvinistic, Lutheran and Mennonite religious societies, for Church, School and burial purposes. It is however, still doubtful, whether European influences had anything to do with the Union growth and multiplication in America.

The number of all Union Churches once founded, has never been calculated. In the Danville Conference, for instance, there have been very few congregations that were not from the beginning or in the early part of their history Union. To this day almost half of the congregations of the Allentown and Reading Conferences are Union.

How Union Churches Grew

Historical incidents or events can not be claimed to have influenced one way or another the increase of the Union Churches. There were Union Churches before the arrival of Muhlenberg and before the birth of George Washington. They continued to multiply from Muhlenberg's arrival until his death in 1787. This spanned the period of colonization, of Indian Wars, the Revolutionary War and the preliminaries to the formation of the United States Government.

The half century following Muhlenberg's death, witnessed the Napoleonic Wars, the Second War with Great Britain and the beginning of the more serious Slavery Problems and Financial Panics.

However, the Union Church kept on increasing and for thirty more years. Even up to the time of the formation of the General Council there is no appreciable decrease in spite of language problems, theological problems and the threatened division of the Union by the Civil War.

The organization of the General Council in 1866 seems to mark the beginning, the beginning of a decrease in the multiplication of Union Churches. The organization of the U.L.C.A. in 1918 marked the close of the Union Church's expansion. 1911 marked the close of organizing and establishing of Union Churches in the Ministerium. Some factual information is here set forth.

Conference	Before Muhlenberg's Arrival 1700-1742	During Muhlenberg's Life time 1743-1787	50 years following Muhlenberg's death 1787-1837	To Formation of General Council 1837-1866	To Organization of U.L.C.A. 1866-1918	Since 1911	Total
Allentown	4	15	10	13	9	0	51
Danville	0	4	9	5	3	0	21
Lancaster	1	2	6	3	2	0	14
Norristown	1	3	4	3	2	0	13
Pottsville	0	4	9	4	4	0	21
Reading	3	13	12	14	3	0	45
Wilkes-Barre	0	0	6	6	4	0	16
Total	9	41	56	48	27	0	181

The above statistical and historical analysis permits us to see that the largest number of the present Union Churches were established during the latter half

Twenty-four

of the 18th and the first half of the 19th centuries. However, a fuller appreciation and perhaps a better understanding of the growth and decline of the Union Churches will be clearer yet when tabulated by decades, as is done in the following analysis:

Decades	Allentown	Danville	Lancaster	Norristown	Pottsville	Reading	Wilkes-Barre	Total
1711-1720	0	0	0	0	0	0	0	0
1721-1730	1	0	0	0	0	1	0	2
1731-1740	2	0	1	1	0	2	0	6
1741-1750	5	0	1	1	0	2	0	9
1751-1760	6	0	0	1	2	3	0	12
1761-1770	1	1	1	1	0	7	0	11
1771-1780	3	3	0	0	0	1	0	7
1781-1790	1	2	0	0	2	1	1	7
1791-1800	1	1	2	0	3	3	2	12
1801-1810	4	1	1	1	1	0	0	8
1811-1820	1	1	2	1	1	3	2	11
1821-1830	2	4	1	1	2	1	0	11
1831-1840	4	0	0	1	2	6	1	14
1841-1850	7	3	1	0	3	4	5	23
1851-1860	4	2	0	2	1	7	1	17
1861-1870	0	0	2	2	0	2	1	7
1871-1880	4	0	0	0	1	1	1	7
1881-1890	3	2	1	1	0	1	0	8
1891-1900	2	1	0	0	3	0	2	8
1901-1910	0	0	0	0	0	0	0	0
1911-1920	0	0	1	0	0	0	0	1
1921-1930	0	0	0	0	0	0	0	0
1931-1940	0	0	0	0	0	0	0	0
Total	51	21	14	13	21	45	16	181

Reasons for Union Churches

It appears logical to assume that there were reasons for the growth and development of the Union Churches just as there are reasons for other movements. It may not be easy to determine what they were, but it is possible to try a number of methods. Sometimes the evidence is cumulative and so strong as to make it well nigh a certainty. The method of elimination can be utilized for this purpose and offers some advantages. Again, to approach it from a number of ways is helpful. It is worthwhile to try.

(1) On the one hand it does appear that political conditions

had something to do with their origin. It also appears that there was an inter related condition. People sought for liberty of conscience and here they were in reality in possession of it. They wanted freedom of worship and here they found opportunity. The Reformation taught the doctrine of the right of private judgment and no aristocracy, no ecclesiastical hierarchy, prevented them from exercising it. They wanted freedom of speech and press, here no law forbid them to accept the responsibility. They were pretty well masters of their own making. Consequently political conditions in no way hindered the establishment of Union Churches.

(2) Apparently the doctrinal position of the denominations had little to do with their establishment. Each denomination advanced their theological interpretations but in them there was nothing that demanded the Union application. In fact, every different interpretation rather tended to become a force of division rather than Union.

(3) It does not appear that the presence of Muhlenberg had anything to do with their establishment and multiplication. As far as is known, he did not oppose them. He appears to have been neutral in the matter. On the other hand Zinzendorf had deliberately set out to bring together the diverse religious groups and we know he failed miserably. Muhlenberg undoubtedly understood the times and the conditions. He knew the social, moral and religious conditions then prevailing and wrote to the Fathers in Halle concerning them but it does seem that he assumed an attitude neither for nor against them. He was familiar with the hardships, trials, and difficulties which the people suffered. He knew the financial and economic status of both the country and the people. He knew the leader of the Reformed Church in this country, the Rev. Michael Schlatter, who came over a few years later than Muhlenberg and occupied a position among his people similar to that of his own among the Lutherans. They were friendly towards each other. They seemed to understand each other. Schlatter called on Muhlenberg at the Trappe soon after his arrival in 1746 in order to advise with him. They respected each other but never interfered with each others duties and prerogatives. We may not understand how they maintained confessional differences but their relations were cordial and co-operative, a condition still very generally found in the Union

relationship. It may be of course to the harm of both in cultural and religious denominationalism. Schlatter married a daughter of a prominent Lutheran layman. Even now a goodly number of Reformed clergymen are married to Lutheran women. Vice Versa this condition is also substantiated among Lutherans.

(4) The Rev. F. J. F. Schantz, one time President of the Ministerium and writing for the Lutheran Cyclopedia, has this to say about the reasons for the Union Churches' establishment. "The early immigrants, who settled in America, after securing a home for their families, were anxious to have the privileges of Church and School. Most of the Churches erected in that early period were built by single congregations. When two congregations united to build a church, it was often owing to the poverty of the people. A congregation able to build a Church, would occasionally allow a weak congregation of another name the use of the building until it would be able to erect a building for itself. In a later period, however, on account of many inter-marriages of members of different congregations, and also on account of the expense connected with the erection of large buildings, congregations united in the erection of Church buildings. In a still later period of indifference to doctrine and cultus, congregations having their own separate buildings, would allow congregations of another name to become joint owners of their property."

(5) It is clear therefore that the economic condition of the country and the poverty of the people, on the one hand, and the sincere desire for schools and churches on the other, were at the basis of the growth of the Union Churches. It is to be noted also that there were very few ministers available in proportion to the demand for the services, so that it was not unusual for a minister to serve 8, 10, 12, and at least in one case 14 congregations. This made it impossible to have weekly services. Some had services bi-weekly, some monthly, some bi-monthly, some quarterly, and some but twice a year.

(6) Today it is not difficult to see that under those several conditions, they should reason, why not use the buildings at such times when they are not in use by the other denomination? This would solve the finances, bring services nearer to the people and yet there would be no interference nor harm done to any one. Today, however, conditions have changed. The educational and religious program of the Church is so elaborate and exten-

sive that there is constant difficulty in arrangements, in developments and the use of cultural means.

Union Rural and Union Non-Rural Churches

There are places where rather large rural membership is found residing and living in areas of towns and cities. On the other hand there are a number of Churches located in more or less densely populated areas whose membership is almost exclusively engaged in business or industrial activities. In those cases the classified list would be as indicated in the following table:

Conference	Union & Rural	Union & Non-Rural	Total
Allentown	47	4	51
Danville	18	3	21
Lancaster	14	0	14
Norristown	6	7	13
Pottsville	21	0	21
Reading	36	9	45
Wilkes-Barre	16	0	16
Total	158	23	181

In the Allentown Conference these Union Non-rural Churches are: St. Mark's, Allentown; St. John's, Coopersburg; Egypt, Egypt; Trinity, Unionville.

In the Danville Conference these Churches Union Non-rural are: Zion, Herndon; Simeon, Gratz; Trinity, Stone Valley.

In the Norristown Conference these Union Non-rural Churches are: Trinity, Bechtelsville; St. Andrew's, South Perkassie; St. Luke's, Dublin; Christ, Trumbauersville; Christ, Niantic; St. James, Limerick; St. John's, Sumneytown.

In the Reading Conference these Union Non-rural Churches are: Frieden's, Oley; St. John's, Kutztown; Trinity, Leesport; Frieden's, Lenhartsville; St. Paul's, Mertztown; St. Luke's, Shoemakersville; Maiden Creek, Blandon; Elias, Newmanstown; St. Paul's, Fleetwood.

There are very few of the above named Churches which do not have considerable of the rural element in them but the fact that they are Union is sufficient to classify them in the same group for such consideration as seems appropriate. It would appear to furnish most excellent arguments for the gradual, if not speedy dissolution of the Union Churches.

The Synod and Union Churches

The Union Churches considered in this survey and study are found exclusively in seven of the ten Conferences of the Ministerium of Pennsylvania. Of the 597 congregations of the Ministerium reported in the 1942 Minutes, 181 congregations are classified as Union. These are distributed among the following Conferences:

Conference	Total No. of Congregations	Total No. of Union Congs.	Total No. of Non-Union Congs.
Allentown	109	51	58
Danville	56	21	35
Lancaster	56	14	42
German	30	0	30
New Jersey	32	0	32
Norristown	53	13	40
Philadelphia	49	0	49
Pottsville	50	21	29
Reading	91	45	46
Wilkes-Barre	71	16	55
Total	597	181	416

Most of the Union Churches are found in the rural areas. But whether in rural or urban areas, these Union Churches are considerably influenced and leavened by rural thought and life. However, it is altogether impossible to classify correctly what is rural and what is urban. Modern conditions, improved highways, telephone extension, electric light and power distribution, ready access to School, Church, movies, clubs, fraternal organizations, markets, places of employment, sports, etc., provide the means of amalgamation of rural and urban people in thought, desires, habits and customs. Therefore the line of demarcation is gradually disappearing.

Types of Union Churches

Union Churches are of various types. Each congregation is just a little different from every other congregation. It is somewhat similar to a purely Lutheran Church. This is true of the

membership, Church Council membership, Organizations and their membership, if any exist, form of worship, use of literature, general practices, arrangements, etc. There are nevertheless three outstanding types under which they may be classified. These are as follows:

(1) Those having nothing in common except the ownership of the building and grounds, requiring mutual care of the same including provision for heat, light, janitor services and an agreement for the time of services, Sunday School and the various organizations.

(2) Those which have Union ownership of property, Union Constitution, Union Church Council, Union Treasury, Union Sunday School, Union organization; if any. In this class it is Union in everything.

(3) Those having a mixture of some denominational and some Union elements in agreement and organization. The varieties in this group are many.

According to the Augsburg Confession, "It is not necessary that human traditions, rites or ceremonies, instituted by men, should be everywhere alike"—(Art. VII.), since "to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the Sacraments" (Art. VII.), nevertheless "it admits the importance of regulations in the visible Church for the worship of God and the conduct of the work assigned, but it never fails to warn against making these human expedients equivalent to divine commands." (Loy)

The Membership of Union Churches

The smallest confirmed membership of the Union Churches in the Ministerium is 23, the largest 1169. There are 32 congregations of less than 100 members and there are 15 of 500 or more.

It is not difficult to see that with but 23 members in a congregation it becomes impossible to carry out the full program of the Church. Not much of organizational activity could be carried out. There is little chance for leadership. Activity in church work would almost narrow down to giving an offering.

Conference	Church Members Up to 50	51 to 75	76 to 100	101 to 125	126 to 200	201 to 300	301 to 400	401 to 500	501 plus	Totals
Allentown	1	1	4	5	12	9	6	7	6	51
Danville	0	6	3	1	5	4	2	0	0	21
Lancaster	0	1	0	3	5	3	0	2	0	14
Norristown	0	0	0	0	3	3	3	3	1	15
Pottsville	3	3	2	0	6	6	0	1	0	21
Reading	1	4	0	3	9	7	10	4	7	45
Wilkes-Barre	2	1	0	2	7	2	1	0	1	16
Total	7	16	9	14	47	34	22	17	15	181

Dissolution of Union Churches

Many Union Churches have been dissolved in past years. More probably will be in the coming years. In the Norristown Conference, for example, the following congregations have been separated from the Union affiliations or arrangements and assumed purely Lutheran stations by ownership and practices. The methods used may be roughly classified: 1. Division of property. 2. Separation. 3. Selling Union Building. 4. Buying full ownership. 5. Acquiring legal ownership through lapsed contract. 6. Building anew. 7. Relocation. It appears reasonable, that (1) Vision and Foresight; (2) Justice and Fairness; (3) Common Sense and good judgment; (4) Natural growth and spiritual development; (5) Theory and practice; (6) Reason and Logic; (7) Psychology and Pedagogy; etc., suggest essential elements why dissolution should be effected. The list of congregations of the Norristown Conference here mentioned were once Union. They are now purely Lutheran and flourishing. The change was effected as briefly indicated:

1762—St. John's, Spinnerstown. Separated—relocated and built new.

1864—Emmanuel, Pottstown. Divided the property and built new.

1887—Jerusalem, Schwenksville. Relocated, built new, sold Union Building.

1893—St. John's, Quakertown. Bought full ownership, improved the building.

1897—St. Paul's, Sassamansville. Separated, relocated, built new.

1897—St. Mark's, Pennsburg. Sold their share, relocated, built new.

1898—St. John's, Ridge Valley. Sold their share, relocated, built new.

1900—St. Michael's, Sellersville. Bought Reformed share, improved the same.

1907—Christ, Lower Tinicum. Lightening and Fire destroyed the Union building, the congregations separated, relocated, built new.

1910—Christ, Towamencin (Kulpsville). Sold their share, relocated, built new.

1932—St. John's, Richlandtown. Sold their share, relocated, built new.

1937—Zion, Zion Hill. Acquired full ownership, made extensive improvements.

St. Paul's, Applebachsville. Has not yet completed final legal ownership, but there are no other denominational services than Lutheran.

A similar study could be made of each Conference. It points the way in which separation can and should take place. Loyalty to conviction and the dictates of conscience are best preserved by educational and peaceful methods and means.



Chapter XI.

THE MEMBERSHIP OF UNION CHURCHES IN 1942

Conference	Total Number Union Churches	Confirmed Members	Communing Members	Accessions in 1941 by Con- firmation Etc.
Allentown	51	14,253	10,333	657
Danville	21	3,326	2,389	263
Lancaster	14	2,801	2,210	105
Norristown	13	4,318	3,455	213
Pottsville	21	3,444	2,733	108
Reading	45	13,291	10,356	583
Wilkes-Barre	16	2,796	2,100	182
Total	181	44,229	33,576	2,111

Attention is called to the fact that most Union Congregations have Catechetical instruction followed by Confirmation once every two years. To obtain the yearly average, the year preceding or following 1941 which is here basic, should be added to the Confirmed of 1941 and divided by two. The yearly total otherwise is not accurate.

Chapter XII.

PROPERTY VALUE, DEBTS, CONGREGATIONAL EXPENSES OF UNION CHURCHES

Conference	Property Value	Indebtedness	Congregational Expenses	Unusual Expenses
Allentown	1,509,540	85,262	75,512	31,755
Danville	153,985	100	14,498	1,874
Lancaster	140,480	1,500	11,454	5,047
Norristown	344,318	3,546	24,456	9,083
Pottsville	309,179	4,122	19,068	8,214
Reading	1,115,322	83,496	58,600	31,587
Wilkes-Barre	180,250	7,550	14,214	10,400
Total	3,753,047	185,576	217,802	97,865
Synodical Total	31,314,880	3,228,426	1,742,094	776,768

It is of some interest to note that the property value is considerable, and that the debt total is less than 5% OF THE total value. The unusual expenses are only 44% of the Current expenses. This is almost the same as that of the whole Ministerium. The indebtedness of the Ministerium is equal to \$20 per communicant member while at the same time for the Union Churches it is but \$5.52 per Communicant member.



Chapter XIII.

BENEVOLENCES OF THE UNION CHURCHES PAROCHIAL REPORTS MIN. OF SYNOD 1942

Conference	Apportionment Laid	Paid on Apportionment	Total Benevolences
Allentown	25,409	10,899	17,497
Danville	5,659	2,543	3,986
Lancaster	5,356	3,261	6,014
Norristown	9,498	6,610	12,581
Pottsville	6,804	4,201	7,654
Reading	24,255	8,639	16,020
Wilkes-Barre	5,420	2,321	4,256
Totals	82,401	38,474	68,008

PER CAPITA IN SYNOD AND UNION CHURCHES

	Per Capita Avg. Current Exps.	Per Capita Avg. Unusual Exps.	Per Capita Avg. Apportionment Laid	Per Capita Avg. Appr. Paid
Synod	10.90	4.86	3.21	2.01
Union Church	6.48	2.91	2.45	1.14

	Per Capita Av. Total Benevolence	Per Capita Av. Total Valuation	Per Capita Av. Indebtedness
Synod	3.60	196.03	20.20
Union Church ...	2.02	111.77	5.52

STATISTICS ON ACCESSIONS, ORGANIZATIONS, SUNDAY SCHOOL

	Total Accessions	Members Men's Org.	Members Women's	Members Org. Mixed	Members Org. Y. P. Org.	Members Sunday School
Synod	13,090	10,830	35,975	5,283	15,992	125,075
Union Church	2,111	1,008	4,652	681	2,594	27,725



Chapter XIV.

MEMBERSHIP IN ORGANIZATIONS BY
CONFERENCES

Conference	Men's	Women's	Mixed	Young People	Sunday School
Allentown	576	1,648	436	875	9,008
Danville	15	174	32	99	2,269
Lancaster	0	180	30	112	1,769
Norristown	272	663	45	343	2,616
Pottsville	75	408	30	241	2,482
Reading	100	1,403	60	803	7,709
Wilkes-Barre	0	176	48	121	1,872
Totals	1,008	4,652	681	2,594	27,725

Conference	Parishes,		Pastors,			Union Conrgregations,					Non-Union Congregations			
	Parish of 1 Congregation	Parish of 2 Congregations	Plus Non-Union Congregations	Parish of 3 Congregations	Plus Non-Union Congregations	Parish of 4 Congregations	Plus Non-Union Congregations	Parish of 5 Congregations	Plus Non-Union Congregations	Parish of 6 Congregations	Plus Non-Union Congregations	Pastors & Parishes	Union Congregations	Non-Union Congregations
Allentown	1	13	4	4	1	3	0	1	0	0	0	22	51	5
Danville	0	1	1	5	8	5	7	0	0	0	0	11	21	16
Lancaster	0	4	3	2	2	2	3	0	0	0	0	8	14	8
Norristown	0	7	3	0	0	1	2	0	0	0	0	8	13	5
Pottsville	1	1	0	4	3	3	3	0	0	0	0	9	21	6
Reading	0	6	4	7	6	5	5	1	3	1	1	20	45	19
Wilkes-Barre	0	4	3	2	4	2	2	1	2	0	0	9	16	11
Parishes	2	36		24		21		3		1		87		
Union Non-Cong.			18		24		22		5		1			70
Union Cong.	2	54		48		62		10		5			181	
Pastors	2	36		24		21		3		1		87		



Chapter XV.

A PER CAPITA STUDY ON COMMUNING MEMBER-
SHIP BASIS FOR CURRENT EXPENSES, UNUSUAL
EXPENSES, APPORTIONMENT PAID AND
TOTAL BENEVOLENCES

Conference	Per Capita Current Exps.	Per Capita Unusual Exps.	Per Capita App. Paid	Per Capita Total Ben.
Allentown	7.30	3.07	1.05	1.69
Danville	6.06	.78	1.11	1.66
Lancaster	5.14	2.28	1.47	2.72
Norristown	7.07	2.61	1.91	3.64
Pottsville	6.97	3.00	1.53	2.80
Reading	5.65	3.05	.83	1.54
Wilkes-Barre	6.76	4.95	1.10	2.02
Average	6.48	4.95	1.14	2.02

It may be of interest to many congregations and pastors to know that extensive studies have been made on the subject of the pastor's salary, congregational current expenses and benevolences. To summarize as briefly as possible note the following:

- 1. Contributions to the salary of the pastor are increased from 30% to 80% in a congregation if the pastor lives on the territory of the parish as compared to those who are non-resident.

2. Contributions to current expenses of a congregation are increased from 40% to 100% in a congregation if the pastor lives on the territory of the parish as compared to those who are non-resident.

3. Contributions to benevolences is increased from 36% to 135% in a congregation if the pastor lives on the territory of the congregation as compared to those who are non-resident.



Chapter XVI.

SOME OBSERVATIONS

1. The largest number of Union Churches are found in the Allentown, Reading, Danville and Pottsville Conferences.

2. The largest number of Union Churches existing today were established between 1787 and 1867, or, from the death of Muhlenberg to the formation of the General Council.

3. The largest number of Union Churches established in any decade, was from 1840 to 1850, when 23 came into existence. From 1830 to 1860, 54 were established, and from 1800 to 1830, 30 were established.

4. There are at present 7 Union Churches with less than 50 members each. There are 32 with less than 100 members each. There are 51 Union Churches which have from 100 to 200 members each. There are 54 congregations with 300 or more members. There are 15 congregations with more than 500 members each.

5. While there are three general types of Union Churches, there are in reality 181 variations, or, as many varieties as congregations.

6. The Union Confirmed membership is about 19% of the Synodical Confirmed membership, and while the Communicant membership of the Synod is 71% of the Confirmed, the Union Communicant membership is 76% of the Confirmed.

7. The adult accessions during the year 1941 is just about 16 2/3% of the Synodical.

8. The Union Churches are very weak in Men's, Women's and Youth's organizations. The reason for this is almost self evident. In general it is because of Union conditions, but in particular, it must be attributed to inadequate oversight, the absence of the pastor from the parish territory and to absentee member-

ship, the infrequency of Church services, the inconvenience of long distances to the meetings, the scattered membership, the competition of fraternal orders, Public School programs in gymnastics, Athletics, Clubs, dramatization and dances.

9. Large parishes still prevail. There are 2 parishes of 1 congregation, 36 parishes of 2 congregations, 24 parishes of 3 congregations, 22 parishes of 4 congregations, 3 parishes of 5 congregations and 1 parish of 6 congregations. To make this arrangement possible 71 congregations of the Non-Union type are affiliated. Hence to provide for the 181 Union congregations 71 Non-Union congregations are joined to form parishes. These 252 congregations then form 87 parishes and require 87 pastors.

10. The Per Capita study of the Union membership is very interesting as related to the whole Synod:

	UNION	ENTIRE SYNOD
Per Capita for Current Expenses	\$6.48	\$10.90
Per Capita for Unusual Expenses	2.91	4.86
Per Capita for Apportionment Paid	1.14	2.01
Per Capita for Total Benevolences	2.02	3.60
The Indebtedness per Capita for Synod is		20.20
The Indebtedness per Capita for Union Church		5.52



Chapter XVII.

SOME WEAKNESSES OBSERVED

IN general Rural and Union conditions are almost identical and what is here said about Union conditions fits in very well with Non-Union and rural conditions as well.

1. There are some congregations with insufficient membership and thus organizational possibilities are lacking and educational methods become especially difficult.

2. There are some pastors who serve too many congregations. This automatically raises the question of finance, oversight, number of services, the impossibility of proper organization and also overhead current expenses at the expense of the benevolent program.

3. There are too many pastors who do not live among their people or on the parish territory. We are satisfied that distance does not lend enchantment. His personal, moral and spiritual

influence is almost in inverse ratio to the distance between them, i.e. between pastor and people.

4. There are entirely too many absentee members. This largely precludes the possibility of education, leadership training, membership in organizations and personal services on committees, in Sunday School, Church Council and the like. Personal interest is lacking and difficult to cultivate because of these conditions.

5. Great problems arise because of the boundaryless parishes.

6. Some congregations have entirely too few services in a year. Many bi-weekly, some monthly. Paul's admonition I. Cor. 16:1, 2 is hardly considered on the offering given under such conditions.

7. There is very much lacking in the way of proper organization in the Union Churches. Of course this is due to the conflict in methods, plans, literature, cultus, doctrine, liturgy, and self interest.

8. Union conditions demand continuous sacrifices in literature, music, hymnals, forms of services, objectives and ideals.

9. There are comparatively few Union Churches which have more than a haphazard system of finances. Seldom is a budget adopted or an every member visitation made. There are but few places where leadership training is undertaken. There is great lack of mission information.

10. Effect of Non-Resident Pastors upon the Salary Question, Current Expenses and Benevolences as Set Forth by Dr. C. Luther Fry in His Book "Diagnosing the Rural Church."

ON SALARY		
Number of Members	Resident Pastors Contr. per member	Non-Resident Pastors Contr. per member
1-49	\$11.00	\$ 8.34
50-99	7.27	5.77
100-149	6.63	4.66
150 and over	5.27	2.88

ON CURRENT EXPENSES		
Number of Members	Resident Pastors Contr. per member	Non-Resident Pastors Contr. per member
1-49	\$ 3.30	\$ 2.01
50-99	2.08	2.18
100-149	2.17	1.53
150 and over	1.82	.67

Thirty-eight

ON BENEVOLENCES

Number of Members	Resident Pastors Contr. per member	Non-Resident Pastors Contr. per member
1-49	\$ 4.89	\$ 3.47
50-99	4.12	3.02
100-149	3.81	2.61
150 and over	5.80	2.41

TOTAL FOR SALARY, CURRENT EXPENSES, BENEVOLENCES

Number of Members	Resident Pastors Contr. per member	Non-Resident Pastors Contr. per member
1-49	\$19.19	\$13.82
50-99	13.47	10.97
100-149	12.61	8.80
150 and over	12.90	5.96



Chapter XVIII.

THE TESTIMONIES OF THE FATHERS

THE testimony of the Fathers supported by the experience of the living ought to be sufficient and convincing. What are the facts in regard to the Union Churches? There is only partial ownership of the property, hence in building, repairing, improving, adoption of plans, arranging time and number of services, choice of janitor, neither side can determine alone, consequently, doctrinal, ethical, architectural, educational, and practical questions must be compromised to the satisfaction of no one.

Faithfully adhering to the doctrines and confessions by one side or the other or both, with the use of hymnals and liturgy will most likely prove offensive to the other side. The question of separate Sunday Schools and sessions with the use of literature and hymnals and supplies approved by the denomination usually is provocative of a pharisaical spirit. Endeavoring to arrange for more frequent services, or, to provide for services each Lord's Day, is exceedingly difficult because of the suspicion of seeking to gain advantage.

The choice of literature, course of instruction, hymnals, service forms, and supply material for the use of Union Sunday Schools or other organizations often results in alternate use of the denominational literature and hymnals which is highly un-

satisfactory in every way to either side because it is provocative of much friction and sometimes of very painful experiences.

The Fathers have long ago asserted and concluded that, "the Union Churches are a necessary evil and should be done away with as soon as possible;" that, "they are the fruit of religious decline and indifference to faith;" that, "they dishonor the Word and degrade the ministry of the Word;" that, "they are a great hindrance in the way of churchly development and progress;" that, "while it argues the saving of money, it destroys liberality;" that, "it is harmful to either side, satisfies no one and therefore should be dissolved."

It is axiomatic that we must give an account of our stewardship. Should we find that our leading does not bring results, we must not hesitate to make changes of method, approach or equipment. We need the greatest efficiency possible in the management of our churches for the sake of the Kingdom and the Salvation of souls. If any of these observations can help to correct, to adjust and stimulate reaction it was time and labor well spent.